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THE

VALUE OF THE UNION.

REPUBLISHED FROM THE

'CONTINENTAL MONTHLY' OF MAY AND JUNE, 1863.

W. H. Trow

Sold in Aid of the Soldiers' Fund.

NEW YORK :
JOHN F. TROW, PUBLISHER, 50 GREENE STREET,
(BETWEEN GRAND AND BROOME.)

1864.



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THE VALUE OF THE UNION.

I.

WE are engaged in a life-and-death struggle for our national existence—for the preservation of the Union, for these are synonymous. To succeed, we need an animating spirit that shall carry us through all obstacles; that shall smile at repeated defeat; that shall ever buoy us up with strong hope and confidence in the ultimate success of our efforts. Such a spirit cannot flow from a simple love of opposition, excited by the wicked bravado of our opponents; nor from a desire to prove ourselves the stronger: neither can it flow from the mere wish to destroy slavery. None of these motives singly, nor all of them combined, are sufficient to sustain us in this hour of trial, or to carry us clear through to the desired goal. The only motive which can do this, and which, in the heart of every loyal man, should be of such large proportions as immensely to dwarf all lower ones, is one that can flow only from a clear comprehension of the value of the Union, coupled with a conviction, arising out of this intelligent valuation, that the Union, being what it is—containing within itself untold, and yet undeveloped blessings to ourselves and to the human race at large—is nothing less than a most precious gift of God; given into our charge, to be ours as long as we deserve its enjoyment by our individual and national adherence to truth and right; a conviction also, that our Union, from the very marked Providential circumstances attending its establishment, is in no small sense a divine work; and hence, that we may rest in the sure hope that God will not permit His own work to be destroyed, except by our refusing to coöperate with Him in its preservation.

All our blessings, natural and spirit-

ual, are enjoyed by us only in the degree of our free and voluntary coöperation with the intentions of the Divine Giver. No good thing is forced upon us, and nothing that we ought to have is withheld if we put forth the power granted us to obtain it. The atmosphere surrounds us, but the lungs must open and expand to receive it. The food is before us, but the mouth must open, and the hands convey it thither, or it is of no service. Light flows from the sun, but the eye must open to enjoy it. And so with the blessings which we enjoy in the Union; we must use our active powers to profit by them; and at this crisis we must not only act to enjoy them, but must strain every nerve to preserve them. The nation is now on its trial, to be tested, as to whether it adequately values the divine gift of the Union. If it does thus value it, it will use diligently and carefully all the abundant resources which lie around it and within it, like an atmosphere—wealth, population, energy, intelligence, mechanical ingenuity, scientific skill, and all the needed *materiel* of warfare. It is rich in all this, far more so than the South. All this, Providence lays at the feet of the nation. It can do no more. The nation, as one man, must now do *its* part, or continue to do as it has done; it must coöperate, must put forth a determined *will*—a will tenfold more resolute, more fixed and immovable to preserve the Union, than is that of its enemies to destroy it. This will cannot exist without a clear, intellectual appreciation of the worth of the Union; of its value as an agent, which, if rightly employed, will continue to develop increasing power to humanize and Christianize men, and to elevate, to broaden, and intensify human life and happiness more than

any form of political institution that the world has ever witnessed.

Full of this conviction, we shall then, individually and collectively, be resolved that this noble continent, stretching three thousand miles from ocean to ocean, and opened like a new world to man, just at an epoch when religious and political liberty, starting into life in Europe, might be transplanted into this virgin soil, where thus far they have developed into this fair republic—we shall then be resolved that this broad, rich territory shall be forever devoted

To man's development—not to his debasement.

To liberty and free order—not despotism and forced order.

To an ever-advancing civilization—not to a retrograding barbarism.

To popular self-government—not to the rule of a slave-holding oligarchy.

To religion, education, and morality—not to irreligion, ignorance, and licentiousness.

To educated and dignified labor—not to brutalized labor under the lash.

To individual independence and equal rights—not to individual subjugation to caste.

To peace—and not to border wars between conflicting States.

To unity, harmony, and national strength—not to disunity, civil discord, and subjection to foreign powers.

All these blessings on the one hand are guaranteed in the Union, and only there—all their opposite horrors are involved as inevitably and certainly in the Southern lunacy, resting on slavery and secession as its corner stones! Madness most unparalleled!

We will look now at a singular and beautiful fact—for fact it is, account for it as we may. It is this: 'The course of civilization upon this globe has apparently followed the course of the sun. Sunlight and warmth travel

from east to west. The moral and intellectual illumination of the nations has travelled the same route. From central or farther Asia, it goes to Assyria, and successively to Egypt, to Greece—thence to Italy and Rome—then to western Europe, England, France, Spain. From thence it leaps the Atlantic. The Bible, church, and school house, with the Pilgrims and other colonies, scatter the primeval darkness and savagism from the Atlantic coast. Still 'westward the march of empire takes its way' to the Alleghanies, to the Mississippi; thence, by another leap, across two thousand miles of continent, where it sparkles with a golden lustre on the queenly California, enthroned upon the far-off Pacific shore (yet by the miraculous telegraph within whispering distance). There the newest and highest civilization comes face to face with the oldest on the earth—hoary with ages; greets it in China across the wide Pacific, and the circle of the globe is joined.

Now the civilization inaugurated upon our continent, in these United States, may be said to be, indeed is, the result of all that have preceded it. It combines somewhat of the elements of all the civilizations that have been strung along the earth's eastern semi-circumference, besides others, peculiar to itself. And why should it not be considered as the bud and opening flower growing out of the summit of all the past, and for which the long ages have made toilsome preparation. Long time does it take for stem and leaves to unfold, but in the end comes the flower, and then the fruit. But here, in this bud of splendid promise, the American Union, lurks the foul worm of slavery, threatening to blast the fondest hopes of mankind by destroying this glorious augury of a mature civilization, where man shall develop into the full earthly stature of a being created in the divine image. Shall it be? Not if the North is faithful to God, to mankind, and to itself.

Let us take courage. The westward-travelling sunbeams have ever to oppose the western darkness, but they conquer always. So American civilization, also, has its darkness and barbaric elements to battle with, but they too, God willing, shall vanish before it.

Why have we been forced into this desperate, unexpected conflict? One reason may possibly be, that by it, we may be aroused to a living sense of the great value of our inheritance, the Union, when threatened with its loss. 'Blessings brighten as they take their flight.' Benefit's daily enjoyed, with hardly a care or effort on our part, are not prized as they should be. When, however, we are threatened with their loss, we awaken from indifference. A new sense of their value springs up, and a severe contest for their preservation stamps their true worth indelibly on the heart. Threaten to cut off the air a man breathes, the food and drink that sustains him, and you rouse all his energies into new life; and he now prizes these common but unthought-of blessings as he never did before. And so it will be one effect of this contest, to arouse us as a nation to see clearly our vantage ground in the world's progress, and to stir us up as individuals, to lead higher and truer lives, each for his own and for his country's sake. And when this Southern insane wickedness is quelled, and the great American nation can rest and breathe freely once more, it will then calmly ponder the past, and survey the future. In the degree of its religion and virtue, and next of its intelligence and energy, it will, in the course of time, clearly perceive and wisely inaugurate a new social and industrial life, which will be as far in advance of the present system of free labor as the latter is itself in advance of slavery. What that is, cannot here be stated. It will, however, be but the inevitable result of agencies and influences now at work, and only interrupted and endangered by this pro-slavery rebellion.

With these remarks, we enter upon our topic: 'Why is the Union priceless?'

There are two reasons, among others, why it is so, upon which we shall dwell at some length.

The first is involved in the great fact that such is man's nature as bestowed by the Creator, that only in the society of his fellows can that nature be developed into all its grandeur, and thus bestow and receive the utmost amount of happiness. The old adage, 'the more, the merrier,' might be truly amplified in many ways. When numbers are engaged in common pursuits, common interests, common views, common joys—each one zealous, earnest, life-giving and life-receiving—the happiness of the whole flows in upon each, and multiplies it a thousandfold.

Now if we look at history, keeping in mind the fact that the sole end of the Creator is the happiness of his creatures, and that this happiness is multiplied in proportion to the number of those who can be brought into accord and concert of action (and action, too, as diversified as possible)—looking at history, we say, under the light of this fact, it would seem as if Providence, in the course of human events, was in the continual effort, so to speak, to bring mankind into ever closer, more harmonious, and more multiplied and diverse relations; ever striving to mass the human race more and more into larger and larger communities; the different portions of which should still retain all the freedom they were prepared for, or needed to enjoy, while at the same time, they were in close but free membership with the common body and its central head.

We say that this seems to be the aim of Providence; while on the other hand, there is just as evidently to be seen the working of an opposing force, viz., human selfishness, human ignorance, individual ambition, ever seeking its own at the expense of others,

A selfish, energetic, and ignorant spirit of individualism (as distinguished from an enlightened, large-minded, *social* individualism, which only becomes more marked and healthily developed by wide social intercourse), has in all ages tended to split up society into smaller parts, animated by mutual rivalry, jealousy, and hostility. When these antagonisms have been carried to a certain length the evil cures itself, by the rise of a despotism, which, as the instrument in the hands of Providence, brings all these clashing communities under a strong government, that binds them over, as it were, to keep the peace. By this, leisure and opportunity are given for the cultivation of the arts, the sciences, and industries, which tend to humanize men, and lessen the restless war spirit.

Thus the massing of many petty and warring tribes of barbarians into one large nation, and under a strong despotic monarchy, without which they could neither have been brought together nor kept together, is so much gained for human progress.

After this has continued for a time, when certain changes, certain ameliorations have been effected in the intellectual, social, and moral character of the nation, from the cultivation of the arts of peace, it is then allowed to be broken up, as the period may have arrived for the infusion of new elements and agencies of social progress which shall place men upon a higher plane of national existence. It falls to pieces through its own corruption and degeneracy, or by the invasion of stronger neighbors. It is swallowed up by the destroying force, and its people, its institutions, its ideas, its arts and sciences, its customs, laws, modes of life, or whatever else it may have elaborated, become mingled with those of surrounding nations, and a new political and social structure, formed out of the old and the new elements recombined anew and useless matter eliminated—stands forth in history : a struc-

ture tending still more than previous conditions to raise men in the scale of civilization—to bring them into closer relations—to enlarge and multiply their ideas—to quicken their moral and social impulses—to rub off the harsh angles of a selfish, narrow-minded individualism, and, in a word, to advance them yet more toward that degree of virtue and intelligence which is absolutely indispensable to the union of large masses of men into a nation, whose political system shall at once unite the utmost freedom for each individual with the most perfect general order also.

For the establishment of such a government we think the world has been carried through a long educational process ; for in such a government, men will find the greatest earthly happiness, and also the greatest facilities and inducements to live in such a way as shall secure the happiness that lies beyond. And we think that the course of events in history will show that such a method as that described has been pursued by Providence, gathering men from the isolation and warfare of petty and independent tribes, into large despotisms, where the lower, rude, and selfish passions of wild men being held in restraint, some opportunity is given for peaceful pursuits and the development of a higher range of mental qualities—breaking these despotisms up again at certain periods, and massing their constituent elements into larger or differently constituted governments, with new agencies of progress added, according as human mental conditions and needs required.

That those great ancient monarchies, as the Assyrian, Persian, etc., had this effect, cannot well be doubted. But in the rise and fall of the great Roman empire, this appears very plainly. How many nations and small communities—far and near—isolated, independent, and more or less engaged in wars among themselves or in the constant apprehension of it—how many, we say, of such communities were gath-

ered under the broad wings of the Roman eagle! From Spain and England on the west, to the borders of India on the east—from the Baltic on the north, to the deserts of Africa on the south—all were brought under the Roman sway; were brought under a common tranquillity (such as it was), under a common government, common laws, a common civilization more or less. All these countries were raised from a lower to a higher condition by their subjection to Roman domination. How far superior in England was the Roman civilization, its laws, manners, institutions, to the rude Anglican and Saxon life!

Rome thus established a grand humanizing unity over all these different regions, which otherwise had remained divided, hostile, or isolated from each other.

In the next place, through the instrumentality of this Roman unity, Christianity was established with comparative ease over the greater part of the then known world. This would perhaps have been very difficult if not impossible had these regions been occupied by a multitude of independent, and most likely, warring sovereignties.

Christianity thus widely planted, and firmly rooted upon this Roman civilization and by means of it, and this civilization, now perfected as far as it was capable of being, or standing in the way of further human progress, the empire fell to pieces, to make room for a new order of things, in which Christianity, the remains of Roman civilization, and the peculiar features of northern barbarian life, were the ingredients. These elements, after numberless combinations, dissolutions, and reconstructions, have resulted in the civilization of modern Europe. The progress toward this civilization has everywhere exhibited a constant tendency to larger and larger national unities—parts coalescing into wholes, and these into yet larger units. Witness the reduction of the number of German

principalities, from one hundred or more to forty in the present day—the movement now on foot in Germany for a federal union among these forty—also the new Italian nationality. These we mention but incidentally, not intending here to trace the steps of this advance.

This progress toward unity has also been accompanied with a constant though slow advance in the principles of religious and political freedom.

But now, out of this European civilization, the result itself of the breaking up of the Roman semi-pagan, semi-Christian empire, and the multiplied interminglings, changes, and reconstructions of the Roman, the ecclesiastical, and northern barbarian elements—out of this European civilization, with its movements toward large nationalities—its progress toward religious and political freedom, and toward the acknowledgment and recognition of human rights; the substitution of constitutional monarchies for absolute, and the creation of representative bodies from the people as part of the government—out of all this, there springs as the fruit of all the long turmoil, the wars, the blood and treasure, the groans and tears, the martyrdoms of countless human lives, that during these long ages have, apparently in vain, been offered up in the cause of liberty, of order, of national peace, unity and freedom, of the right of man to the full and legitimate use of all his God-given faculties—there springs, we say, as the fruit, the result of all this suffering, our glorious American republic! our sacred—yes, our sacred Union! The fairest home that man has ever raised for man! To lay violent hands on which, should be deemed the blackest, most unpardonable sacrilege. It is the actualization of a dazzling vision, that may have often glowed in the imagination of many a patriot and statesman of olden times—which he may have vainly struggled to realize in his own age and nation, and died at last, heart-broken, amid the carnage of civil strife.

Our republic, we repeat, is the fruit of European struggles. If Europe had not passed through what she has, the United States would never have arisen. The principles of religious and political liberty sprang to birth in Europe, but there they have been of tardy growth, because surrounded and opposed by habits and institutions of early ages. They needed transplantation to a new and unoccupied soil, where they could enjoy the free air and sunshine, and not be overshadowed by anything else.

Here then we have our American civilization, formed out of what was good in European, combined with much else that has had its origin upon our own shores—the result of free principles allowed *almost* unobstructed play.

Let us survey the many elements of unity which we possess.

First in large measure, a common origin, viz., from England—that country of Europe farthest advanced of any other in religion, in politics, in freedom, and in science and industry.

Next, a common birth, as it were, in the form of numerous colonies, from the mother country; planted almost simultaneously, it may be said; possessed of common charters, which differed but slightly—containing systems of colonial administration, full of the spirit of popular rights and representation.

Next, a common language, a common literature, a common religion, and common interests, that should bind us together against all foes.

Lastly, a common territory, washed by the two remote oceans—a territory, in the present advanced state of science and of improved modes of travel and of communication, without any material dividing lines or barriers; but having, on the contrary, an immense river in the centre, stretching its arms a thousand miles on either side, as if on purpose to keep the vast region forever one and united.

Never was the birth of a nation so

full of promise—so full of all the elements of a prosperous growth. If any one event can be said to be, more than another, under the divine guidance, then, all the circumstances attending the colonization of these shores, and the formation of this Union, have been most minutely and marvellously providential. ‘Here at last,’ we may conceive some superior being to exclaim, who from his higher sphere has watched with deep sympathy the weary earth-journey of the human race, ‘here at last, after these long ages of discipline and suffering, has a long desired goal been reached. Here a portion of the human family, having attained to such a degree of virtue and intelligence, combined with skill in political arrangements, and a commensurate knowledge of art, and science, and industrial pursuits—may be intrusted with liberty proportioned to their moral and intellectual advancement. Here they shall begin to live unitedly, more and more in accordance with the divine intentions than man has ever yet done. Millions on millions shall here be banded together into one vast, free, yet orderly community, where each individual shall enjoy all the liberty to which he is entitled by his moral character, and possess all possible facilities for the full and healthy development of his entire nature. Here, under the combined influence of true religion, intelligence, and freedom—and these must go hand in hand—the millions composing this great nation must become ever more and more united, prosperous, and happy.

This then, is the first reason why the Union is priceless—because in this Union, Providence appears to have reached an end, a goal, to which it has long been in the effort to conduct the human race, viz., the bringing a larger and more rapidly increasing population into a more free, united, and happy life, one more in accordance with human wants, and with the measureless

divine benevolence, than has ever yet been brought about in the annals of mankind.

We proceed now to consider the second reason why the Union is priceless.

This reason lies in the *method* of the organization of this Government.

What is this plan or method?

We reply that the immense value of the Union rests also upon the incontrovertible fact (perhaps not widely suspected, but evident enough when looked for) that the system of government of these United States, the mode in which the smaller and larger communities are combined into the great whole, together with the working of all in concert, *comes the nearest of any other political structure to the Creator's method of combining parts into wholes throughout the universe.*

Wherever we behold a specimen of the divine creative skill, whether in the mineral, vegetable, animal, or human kingdoms; whether it be a crystal, a tree, a bird, or beast, a man, or a solar system, in all these we observe one universal method of grouping, common to all conditions. This method is that of grouping parts around centres, and several of such groups around larger centres, upward and onward indefinitely; while in living beings, according to their complexity, each individual part, and each individual group of parts with its centre, *is left free to move within its own sphere, yet at the same time is harmonized with the movements of its neighbors through the medium of the common centre.*

Every such work of the Creator is an *E pluribus unum*, a one out of many—a unit composed of many diversified parts, exhibiting a marvellous unity, with an equally wonderful variety. Look at yonder tree, examine its parts, leaves, twigs, branches, trunk, all endowed with a common life. Yet each little individual leaf lives and moves freely upon its centre or twig, which

is a common centre for many leaves. Many little twigs in their turn, each free to move by itself within a certain limit, are ranged along their common centre, a branch. Many branches cluster around a large one, and all the largest branches in their turn cluster around the common trunk, or great centre supporting the whole fabric. Each leaf and twig and branch contributes its share to the life of the whole tree, and is in turn supported by the general life and circulating sap.

All this is repeated with far greater fulness and complexity in the living animal, or in the human body. How numerous are the parts composing a single organ! How many organs go to one system, how many systems, bony, muscular, fibrous, circulatory, nervous, combine to make up the entire body! Then again, all the members of the body move, *within a certain limit*, in perfect independence of all the rest. The finger can move without the hand, the hand can move without the arm, the forearm without the upper arm, the entire arm without any other limb; and yet all the parts of one limb, and all the limbs together, are harmonized in action by the central brain.

So also in the solar system. The moons move around the planets; the planets around the sun; our group of suns around their magnetic axis, the milky way; yet each of these heavenly bodies rolls freely in its own orbit. In all these instances we have the great problem solved, of reconciling liberty with order, liberty of the individual parts with perfect order in the whole.

As far then as human governments imitate this divine method of organization seen in created objects, so far do they solve this problem in the sphere of political arrangements, making due allowance of course for the disturbing influence acting in man's own mental constitution, by reason of his fall from the innocence and holiness in which he was created. It is just because this divine and universal method has been

unconsciously followed by the good and wise and immortal framers of the national Constitution, and also because the morality and intelligence of the people were adapted to this wise political structure, that the American nation has prospered as it has, and become the envy of the world.

Is it asked in what consists this resemblance? We reply that it is in the grouping of

Individuals into townships;
Of the townships into counties;
Of the counties into States;
Of the States into the national Union,
with a central government.

The township acts in township affairs through its officers, who collectively compose its centre, and harmonize the actions of all the individuals of the township in all matters which concern that individual township. Through their officers, the people of the township act freely together within the lawful sphere of the township. The common wants of the township are attended to by the people through their officers, who compose the centre around which all township action revolves.

A number of townships, having common wants, are erected into a county. The county officers and county court form the harmonizing centre of this larger organization.

A number of counties, having common wants, are erected into a State, with a State government. This is the harmonizing centre, concentrating the efforts of as many counties, townships, and individuals as may be requisite to accomplish an object in any portion of the State, or in the whole of it. At ten days' notice by its Governor, Pennsylvania sent near one hundred thousand men into the field. Without political organization this could never have been effected. What a power is here exhibited, and yet all emanating directly from the people, without coercion of any kind, beyond respect for their own-made laws! The spectacle is truly grand.

Finally, the States altogether have common wants, which only a central, national government can supply. (Oh the deep wickedness or trebly intensified insanity of secession! Language fails to express the utter madness of the rebel leaders: the recklessness of a suicide is nothing in comparison; for here are eight millions of men intent upon their own destruction; fighting the North like fiends, because it would rescue them from themselves, and save both North and South from a common abyss of ruin!) The national government alone is strong at home and respected abroad. It alone can concentrate the energies and resources of thirty-four States, and of thirty-one millions of people, into any one or many modes of activity which the nation may judge best for its own interest. It is thus resistless. No single foreign power in the world nor any probable or possible alliance of foreign powers could hope to effect anything, with an army of three or four millions of soldiers that the entire republic could raise and keep in the field. Thus in union is our strength at home, for it gives the whole power and resources of the nation to works of common utility and necessity. Such are the maintenance of the army and navy, the building and support of forts, lighthouses, and customhouses, collection of the revenue, the keeping rivers and harbors navigable, the establishment of a general post office, and its countless ramifying branches, constructing immense public works, like the Pacific railroad, providing for extensive coast surveys, and the like. Then in a different department, harmonizing the action of States by national laws, by the Supreme Court, and by the national courts in each State, dispensing an even justice throughout the entire Union, by deciding appeals from State and county courts. Each State enjoys the benefits of these national functions, with the least possible cost to itself; and were there no national government, each State would

have to provide itself with all these things, or what proportion of them it required, at a very heavy outlay of its own more limited resources, and would be obliged to double, perhaps quadruple its taxes. Each State requires the means of its own defence; and as they would all be independent sovereignties, each would be compelled, like the European nations, to keep its own standing army, and watch its neighbors closely, and be ready to bristle up on the least sign of aggression on their part. The soldiers of each standing army would be, as in Europe, so much power withdrawn from productive industry, kept in idleness, and supported by those who were left free to labor. Each State requires a postal system; those on the seaboard require tariffs, a navy, etc., and in the absence of a national government we can hardly form an idea of the endless disputes that would ensue from these and a thousand other sources. For this reason the old federation of the States was an experience of inexpressible value. It settled forever, in the minds of all communities who are governed by cool common sense and not mad passion, the utter impracticability (for efficient coöperation, and peaceful union) of a mere league or confederacy among sovereign and independent States. While the seven years' war of independence lasted, it managed to hold the States together; but when peace was restored the evils of the league were so glaring, and the dangers in the future so imminent, that the good sense of the people saved the young nation in time, by sheltering it under that broad, strong roof, the present national Constitution. Thus the individual States legislate and act for themselves in all that concerns themselves alone. But in that which concerns themselves in connection and in common with other States, and where, if each State were absolutely independent, such State action would come into conflict with the wants or rights of other States, and also be a

great cost to the single State—all such common and general matters are accomplished with uniformity and harmony by all the States collectively through the general or central government.

But further.—This central government itself, like the nation which it serves, is a compound body; a unit composed of parts, each of which in its own sphere is independent, yet beyond that sphere is limited by the functions of the other parts. This government is a *triple* compound, and consists of the legislative, the judicial, and the executive departments.

The legislative, or Congress, declares the will of the nation.

The judicial or judging department decides and declares the proper ways and means, the how, the when, the persons and conditions, according to which this national will is to be carried out—and

The executive department is the arm and hand that does the carrying out; that performs by its proclamations and by its civil and military agents, what the Congress and judicial departments have willed and constitutionally decided shall be done.

Thus is perceived a beautiful analogy between these three departments acting separately and yet in concert—and the will, the intellect, and the bodily powers of the individual man. A man's will is very different and distinct from his intellect or reasoning faculty; and both will and intellect are widely distinct from the bodily powers. Not only are these three distinct and totally different elements in man's nature, but only in the degree that they remain distinct, and that they are duly balanced against each other, and that they all act in concert—only in this degree is the life of the individual self-poised, harmonious, and free.

And precisely the same is true of these three functions of government. It is essential to a free republican state that these functions should remain distinct, and administered by different bodies. When they are all merged into

each other, and vested in a single individual or a single body of individuals, the government is then a despotism. The very essence of what we understand by despotism, is this massing, this fusing together of elements that can properly and justly live and act *only* when each is at liberty, in freedom to be itself, in order that it may perform its own, its peculiar and appropriate function, in harmonious connection with others performing theirs. Despotism is the binding, compressing, suffocating of individual life; first of the three functions of government, which should always be kept separate, and next, as a natural and inevitable consequence, of those who come under that solidified administration. The nation governed by a despotism must be moulded after the same pattern; it must necessarily have the variety and freedom of its many constituent parts destroyed, and be massed and melted together into a homogeneous and indiscriminate whole; only permeated in all directions by the channels conveying the will of the despotic head.

Thus the province of free government is not to be conceived of as that of restraining, repressing, punishing. This is only its negative function. Its positive office is the very opposite, and is truly a most exalted one. And this is, to remove every barrier to the freest outflow of human energies. It is to give an open field and the widest scope for the play of every human faculty consistent with right. Government does this, by establishing order among multitudes teeming with life and activity—each seeking, in his own way, the broadest vent for his God-given energies. These human energies are given to men for the very purpose that they may flow forth in a thousand modes of activity and industry, and that, thus, men may mutually impart an exalted happiness upon each other. These energies are to be repressed only when they are wrong, when they take a wrong direction, when they conflict

with the welfare of the community. When these energies, these human impulses to act, are right, when they aim at useful results, then they must have every facility, every possible channel opened to their outflow. And the very first and most essential condition of this free outflow of life among multitudes is, that there be order among them—that there be some system, some methodical arrangement whereby concert and unity of action may be effected among this diversified life. Without this order—without systems or common methods of action in the thousand affairs which concern every community, it is evident that there must be *disorder*, confusion, and clashing. The activity of each individual, and of each class of individuals, will come into collision, and be repressed by the like activity of others. It is utterly impossible, in a community where there is no order, no mutually understood arrangement of relations, duties, and pursuits; in other words, where there is no government; it is impossible, under such conditions, for individuals, if even of the best intentions, to live and do as they wish. For many wills must come into conflict, unless they can be harmonized, unless they have a mutual understanding and consent among each other that there shall be common and well-defined methods of procedure, under the countless circumstances in which men *must* act together, or not act at all.

Now, it is the true function of government to establish these common or general modes of procedure, termed laws, among masses, and to punish departures from them. Government is thus the great social harmonizer of these otherwise necessarily conflicting and mutually interfering human energies.

Government coördinates, harmonizes, concentrates the efforts of multitudes. It does this by establishing and maintaining *order*, an orderly arrangement of human activities—arrangements, methods of procedure, which are adapted to

the wants of the community, and *into* which men's activities flow freely and spontaneously, and without compulsion (except in the case of violators of law), because of their adaptation to the public wants.

But now, what constitutes order? What is its essential nature?

The answer is, that order is the harmonious relation of parts in a whole; and parts can have no orderly, that is, symmetrical and harmonious, relation to each other, except through their relation to a common centre.

Order is the *subordination* of things, of things lower to something that is higher; and *subordination* is the ordination or ordering of parts *under* something that is above—something to which the rest must conform, that is, must form themselves or be formed *with* it, in harmony with it, if order is to result.

This something is thus, of course, that which is central—the chief element in the group; that which is the most prominent feature, and which gives character to all subordinate parts.

It is thus clearly evident that the very essence of government, of order, of harmony, of subordination, is the grouping of individual parts around centres; of these compound units as larger individuals, around some higher centre again, and so on, until a limit is prescribed by the very nature of the thing thus organized into an ascending series of compounds.

This method of grouping and organizing parts into wholes, is, as we have already seen, the divine method; and, of course, being such, as has also been said, it is seen in every created object—in minerals, plants, animals, and in the systems of suns and planets.

It is the method of man's bodily organization, and much more, if possible, is it the method of his mental organization. Man's mind consists of powers of affection and thought. His affections, loves, desires, or whatever they

may be termed, all group themselves around some leading motive, some ruling passion, which is central for a part or the whole of a lifetime. All minor motives and ends of action are subordinate, and only subservient as a means to satisfy the central, dominant passion. They revolve around it, like satellites around their primary, or like planets around their sun.

His thoughts, likewise—the method of his intellectual operations, obey the same law. In every subject which he investigates, he marshals a multitude of facts around central principles or conclusions. He shuts them up under a general, chief, leading fact or law. A number of conclusions, again, are marshalled around one still more general and comprehensive, and thus he mounts up into the highest and most universal principles. All the knowledge stored away in his mind is thus organized, almost without his consciousness, into groups of lower and higher facts and details, ranged under or around their central principles.

The closer and more symmetrical is this grouping of particulars and generals in the intellect, or, rather, the greater the power thus to arrange them, the more logical and compactly reasoning is that mind. The looser and less connected is this grouping, the less logical is the mind; and when the proper connection fails to be made between particulars and generals, between facts and their principles, or between parts and their centre, then the mind is in an idiotic or insane condition.

Now, man's mental movements, being thus themselves obedient to this great order-evolving method, then, of course, when he applies his faculties to investigate the objects and phenomena of the outer world, he classifies, arranges, and disposes them strictly after the same method, because he cannot help doing so. The naturalist studies minerals, plants, animals—and each kingdom, at his bidding, marshals itself into order

before him. Each resolves its otherwise confused hosts into groups and series of groups, each with its own centre and leading type. The animal kingdom has its sub-kingdoms, classes, orders, families, and species. Botanists speak of divisions, classes, orders, genera, and species, &c., species being the first assemblage of individuals.

It is, therefore, seen that, by the very necessity of the case, when men themselves are to be massed into communities and nations, they come inevitably under the same universal method of organization. Whether the government be free, or whether it be despotic, it must, in either case, be organized, and organized according to this universal method. It must consist of parts with their centres, compounded into wholes, and of these compound units formed into still larger ones; until the entire nation, as a grand whole, revolves upon a central pivot, or national government.

But here there presents itself a vast distinction between despotic and free governments—a distinction which arises out of the different relations sustained, in these respective modes of administration, between the government and the people—between the centre and the subordinate parts. What is this difference?

If we look around through nature, we shall find that all organized beings, that is, beings composed of different parts or organs, all aiding, in their several ways, to the performance of a common function, or a number of harmonized functions—in such an organized structure, whether it be a plant, an animal, the human body, or even the globe itself, we shall find two reciprocal movements—one from the centre, outward, and another from without, inward, or toward the centre; and further, that the integrity of the life of the individual depends upon the harmonious relation or balance between these two opposite movements.

The individual man, for instance, is a centre of active energies that are ever

radiating from himself toward men and things around him; and he receives from them, in return, countless impressions and various materials for supporting his own life. What is thus true of the man himself, is also true of the organs and systems of organs of which his body is composed. The nervous system exhibits nerves with double strands; one set (the motor fibres) conveying nervous force from the centre as motor power to the limbs; the other, conveying sensations to the centre, from without.

The heart, again, the centre of the circulating system, sends forth its crimson tide to the farthest circumference, and receives it back as venous blood—to send it forth afresh when purified in the lungs.

The plant has its ascending and descending sap; it drinks in the air and sunshine, and gives these forth again in fragrance and fruit. The very globe receives its life from the sun—and radiates back, forces into space.

Human governments—human political and social organizations, are no exceptions to this general law. Every government, even the most despotic, while it rules a nation with a rod of iron, depends for its life upon the people whom it oppresses. While the central head radiates its despotic will through its pliant subordinates, down through all ranks and classes of the community, it receives from them the means of its own preservation.

A free government likewise radiates authority from the central head, and also depends for its life on the people whom it governs. What is the point of difference between them?

It is simply this:

There are two elements of power in a nation.

One is *moral*, viz., the free-will and consent of the people.

The other is *physical*, viz., military service, and revenue from taxation.

The free consent of the people is the *soul* of the national strength.

The treasure and the armies which they furnish, constitute the *body*.

For the highest efficiency, soul and body must act as one, whether in the individual or in the collective man. They must not be separated. Hence the perfect right of men who would be free to refuse to be taxed by government without being represented—without having a voice in its management. The *material* support must not be given without the *moral*—that is one form of slavery.

But of these two elements of national strength, a despotism, a government of force, possesses and commands only the physical or material, viz., military service and revenue. It controls only the *body* of the national powers. Not resting upon the broad basis of the free choice and consent of the people, it is like a master who can force the body of another to do his bidding, while the spirit is in concealed rebellion. Such a government, in proportion as it severs this national soul from the body, is weak through constant liability to overthrow, from any chance failure of its material props.

A free government, on the other hand, possesses both the elements of strength. It rests upon the free will and affection of the people, as well as upon the abundant material support which they must ever yield to a government of their own creation, and which exists solely for their own use and benefit. Such a government is capable and strong in exact proportion to the virtue and intelligence of the masses from whom it emanates.

Thus it is seen that a despotism differs from a free government as to the reciprocal action that takes place between the people and the government. In a despotism, all authority flows only in one direction, viz., from the central head down to the different ranks of subordinate officers, and through these numerous channels it reaches all classes of the people. But there is no returning stream of authority from the people to the government, from the parts to the

centre. The only return flow is that of military service and revenue.

But a free government returns to the people all that it receives from them. From the masses there converges, through a thousand channels, to the central government, both the elements of national strength, viz., authority to act, and the means of carrying out this authority, that is, money and military service—the *body*, of which the popular will and authority is the *soul*. The people declare their will that such and such individuals shall be clothed with, and represent their united power, and act for them in this representative capacity. The persons thus chosen, and who constitute the government or central head, with its subordinate agencies, declare from this central position of authority with which they have been invested by the people, that such and such things are necessary for the welfare and orderly activity of the people, and in the name, and with the coöperation of the people, they *will* to carry these measures out.

Thus life, energy, power, from the people, flow from all points to the government, to the centre; and from the government it flows back again to the people as *order*, as the force that arranges, methodizes, harmonizes, and regulates the outflow of the popular energies in all the departments of human activity. It clears the channels of national industry of all obstacles. By its legislative, judicial, and executive functions, it establishes, on the one hand, common methods of action among multitudes having common interests and aims, and thus obviates clashing and confusion; and, on the other, it punishes those who would interfere with and obstruct or destroy this order.

The government is the concentrated will and intelligence of the people, directed to the wise guidance of the national life—directed to the harmonizing of the diversified activity and industry of the nation, to the opening of all possible channels for that activity, and

to the removal of everything that would obstruct and counteract the nation's utmost development and progress.

In this way, a free government exhibits, as far as human imperfection admits, the union of the two great principles, *liberty* and *order*. The people are free to think, talk, write, and act as they see fit; but since there can be no liberty, but only license, or lawlessness, without order—without beneficent methods, symmetrical forms and arrangements, *in which* that liberty can be enjoyed by individuals and communities, without conflicting with other individuals and communities, parts of the same free whole—therefore government is created by the people to prescribe and maintain this order, essential to this common liberty; an order which is the *form*, or *forms*, under which both individuals and communities shall act, singly or in concert, in the countless relations in which the members of the same community or nation come into contact with each other.

Now, in the United States, the chart of this orderly and symmetrical network of political arrangements for the free movement among each other of the individuals in the township, of the townships in the county, of the counties in the State, and of the States in the Union—and within the protecting lines of which political arrangements, the people are enabled to pursue their industrial avocations without mutual interference and collision, and to attend in peace and security to all the employments that tend to elevate, refine, and freely develop the individual man (for government is only and solely a *means* to this great end)—the chart, we say, of all these orderly arrangements, is our immortal national Constitution, together with the State constitutions that cluster around it, as their centre, axis, and support.

Through each State constitution, the national and central one sends down an iron arm, clasping them all by a firm bond to itself and to each other. And

in each, the grasp of this arm is riveted and double riveted, above and below, by these two comprehensive, unmistakable articles, without which the others had else been valueless; and for which the framers of this great instrument are entitled to our lasting gratitude and admiration.

The articles are these, viz.: Art. 6th, sec. 2d: 'This Constitution, and the laws of the United States which shall be made in pursuance thereof . . . *shall be the supreme law of the land* . . . anything in the constitution or laws of any State to the contrary notwithstanding.'

And art. 4th, sec. 4th: 'The United States shall *guarantee* to every State in the Union a *republican* form of government, and shall protect each of them against invasion. . . .'

The first of these admits of no separation or secession. The second preserves everywhere that form of government under which alone the fullest political freedom can be enjoyed. In fighting, then, for the Constitution, we fight for an undivided Union on the one hand, and, on the other, for a Union that guarantees to each member of it that form of government which secures the greatest liberty to those who live under it. May we not, we say again, rest in an all but certain hope that the Divine Being will see fit to preserve His own work? For such, though accomplished through human agency, we feel constrained to believe, have been this Union and its remarkable constitution.

We have regarded the Union as the culmination of a long series of endeavors, so to call them, on the part of Providence, to bring men from a social condition characterized by the multiplicity, diversity, separation, antagonism, and hostility of independent, warring, petty states, into that larger, higher form of political and social life, that shall combine in itself the three conditions of unity—variety in unity, and of the utmost liberty with order—as the soul and life of the political body. And that it has

also been the aim of Providence, in the formation of this Union, to accomplish the above object on as large a scale as possible, in the present moral and intellectual condition of the race.

Can we be far wrong in such a view? Think of our republic embracing in its wide extent, one, two, three, or more hundred millions of human beings, all in political union, enjoying the largest liberty possible in the present life, as well as the ever-increasing influence and light of religion, science, and education, giving augmented power to preserve and rightly use that liberty. Extent of territory in the present age, is no bar to the union of very distant regions. When the telegraph, that modern miracle, brings the shores of the Pacific within three hours' time of the Atlantic seaboard—when railroads contract States into counties, and counties into the dimensions of an average farm, as to the time taken to traverse them—when *spaces* are thus brought into the closest union, it is but the counterpart and prophecy of the close moral and industrial union of the people who inhabit the spaces. When slavery, that relic of barbarism, that demon of darkness and discord, is destroyed, we can conceive of nothing that shall possess like power to sunder one section of the Union from another—of nothing that shall not be within the power of the people to settle by rational discussion or amicable arbitration. No! Slavery once destroyed, an unimagined Future dawns upon the republic. The Southern rebellion, and the *utterly unavoidable* civil war thence arising—as these are the two instrumentalities by which slavery will be cut clean away from the vitals of the nation, and the Union left untrammelled, to follow its great destiny—these twin events, we say, will, in after ages, be looked back upon as blessings in disguise—as the knife of the surgeon, that gives the patient a new lease of a long, prosperous, and happy life.

We have contemplated the Union, and

seen something of its matchless symmetry, beauty, and indefinite capabilities, ever unfolding, to promote human welfare, through its unity with variety, its liberty with order, its freedom of action of each part in its own sphere, coëxisting with the harmonious working of all together as one grand whole—all of which arises, as was said, from the unconscious modelling (on the part of its authors) of our political structure upon the Divine and universal plan of organization in mineral, in plant, in animal, in the planetary systems, and, above all, in man himself, body and mind.

We saw that the method of this organization was the grouping of individual parts into wholes around a centre; of many such compound units around a yet higher centre, and so on, indefinitely, onward and upward. That by such an organization, individual freedom was secured to each part, within a certain limit, wide enough for all its wants, and yet perfectly subordinated to the freedom and order of all the parts collectively, revolving or acting freely around the common centre and head. We saw that in the Divine creations—in all the objects of the three kingdoms of nature, the two great principles of liberty and order were thus perfectly reconciled and harmonized (true *order* being only the *form* under which true *liberty* appears, or can appear); and, further, that in proportion as human affairs and institutions obey the same law, or, rather, in proportion as men individually and collectively advance in virtue and intelligence, do they unconsciously, and more or less spontaneously, come into this Divine order, both in the regulation of personal motive and conduct, and in outward political and social matters.

Hence, as has already been stated, the near approach to this method in the political organization of the United States was the result of an amount of moral and intellectual culture, first in the colonies, and afterward in the con-

trivers and adopters of our political framework, without which it could never have been formed; and in the degree that this mental condition is maintained and advanced yet more and more, will the citizens of the Union ap-

ply the same method of organization to the less general affairs of industrial and social life. Now, all this is not fancy; human progress in the direction indicated, can be scientifically demonstrated

THE VALUE OF THE UNION.

I I.

HAVING taken a hasty survey, in our first number, of the value and progress of the Union, let us now, turning our gaze to the opposite quarter, consider the pro-slavery rebellion and its tendencies, and mark the contrast.

We have seen, in glancing along the past, that while a benevolent Providence has evidently been in the constant endeavor to lead mankind onward and upward to a higher, more united, and happier life, even on this earth—this divine effort has always encountered great opposition from human selfishness and ignorance.

We have also observed, that nevertheless, through the ages-long *external* discipline of incessant political revolutions and changes, and also by the *internal* influences of such religious ideas as men could, from time to time, receive, appreciate, and profit by, that through all this they have at length been brought to that religious, political, intellectual, social, and industrial condition which constituted the civilization of Europe some two and a half centuries since; and which was, taken all in all, far in advance of any previous condition.

Under these circumstances, the period

was ripe for the germs of a religious and political liberty to start into being or to be quickened into fresh life, with a far better prospect of final development than they could have had at an earlier epoch. Born thus anew in Europe, they were transplanted to the shores of the new world. The results of their comparatively unrestricted growth are seen in the establishment and marvellous expansion of the republic.

Great, however, as these results have been, the fact is so plain that he who runs may read, that they would have been vastly greater but for a malignant influence which has met the elements of progress, even on these shores. Disengaged from the opposing influences which surrounded them in Europe—from the spirit of absolutism, of hereditary aristocracy, of ecclesiastical despotism, from the habits, the customs, the institutions of earlier times, more or less rigid, unyielding on that account, and hard to change by the new forces, disengaged from these hampering influences, and planted on the shores of America—these elements of progress, so retarded even up to the present moment in Europe, found themselves most unexpectedly side by side

with an outbirth of human selfishness in its pure and most undisguised form. This was not the spirit of absolutism, or of hereditary aristocracy, nor of ecclesiastical and priestly domination. All of these, which have so conspicuously figured in Europe, have perhaps done more at certain periods for the advancement of civilization, by their restraining, educating influence, than they have done harm at others, when less needed. All of these institutions arose naturally out of the circumstances, the character, and wants of men, at the time, and have been of essential service in their day. But the great antagonist which free principles encountered on American soil; which was planted alongside of the tree of liberty; which grew with its growth, and strengthened with its strength; which, like a noxious parasitic vine, wound its insidious coils around the trunk that supported it—binding its expanding branches, rooted in its tissues, and living on its vital fluids;—this insidious enemy was slavery—a thoroughly undisguised manifestation of human selfishness and greed; without a single redeeming trait—simply an unmitigated evil: a two-edged weapon, cutting and maiming both ways, up and down—the master perhaps even more than the slave; a huge evil committed, reacting in evil, in the exact degree of its hugeness and momentum. Yes! this great antagonist was slavery—an institution long thrown out of European life; a relic of the lowest barbarism and savagism, the very antipodes of freedom, and flourishing best only in the rudest forms of society; but now rearing its hideous visage in the midst of principles, forms, and institutions the most free and advanced of any that the world has ever witnessed.

In the presence of this great fact, one is led to exclaim: 'How strange!' How monstrous an anomaly! What singular fatality has brought two such irreconcilable opposites together? It is as if two individuals, deadly foes,

should by a mysterious chance, encounter each other unexpectedly on some wide, dreary waste of the Arctic solitudes. Whither no other souls of the earth's teeming millions come, thither these two alone, of all the world beside, are, as if helplessly impelled, to settle their quarrel by the death of one or the other. Thus singular and inexplicable does it at first sight seem—this juxtaposition of freedom and slavery on the shores of the new world.

On second thoughts, however, we shall find this apparent singularity and mystery to disappear. We are surprised only because we see a familiar fact under a new aspect, and do not at once recognize it. What we see before us in this great event is only an underlying fact of every individual's *personal* experience, expanded into the gigantic proportions of a *nation's* experience. In every child of Adam are the seeds of good and of evil. Side by side they lie together in the same soil; they are nourished and developed together; they become more and more marked and individualized with advancing years, swaying the child and the youth, hither and thither, according as one or the other prevails; until at some period in the full rationality of riper age comes the deadly contest between the power of darkness and the power of light—one or the other conquers; the man's character is fixed; and he travels along the path he has chosen, upward or downward.

So it is now with the great collective individual, the American republic. So it is and has been with every other nation. The powers of good and evil contend no less in communities and nations than in the individuals who compose them; and, according as one or the other influence prevails in rulers or in ruled, have human civilization and human welfare been advanced or retarded.

In the American Union, the contrast has been more marked, more vivid, and of greater extent than the world has

ever seen, because of the higher, freer, more humane character of our institutions, and the extent of region which they cover. The brighter the sunshine, the darker the shadow; the higher the good to be enjoyed, the darker, more deplorable is the evil which is the inverse and opposite of that good. Hence, with a knowledge of this prevalent fact of fallen human nature, and also of the fact that nations are but individuals repeated—one might almost have foreseen that if institutions, more free and enlightened than had ever before blessed a people, were to arise upon any region of the globe—something proportionately hideous and repulsive in the other direction would be seen to start up alongside of them, and seek their destruction.

Is this so strange then? It is only in agreement with the great truth, that the best men endure the strongest temptations. He who was sinless endured and overcame what no mere mortal could have borne for an instant. So the highest truths have ever encountered the most violent opposition. The most salutary reforms have had to struggle the hardest to obtain a footing; in a word, the higher and holier the heaven from whence blessings descend to earth, the deeper and more malignant is the hell that rises in opposition. With the truly-sought aid of Him, however, who alone has all power in heaven, earth, and hell, victory is certain to be achieved in national no less than in individual trials.

But in both national and individual difficulties it is indispensable, in order that courage may not waver, that hope may not falter—it is indispensable that there should be, as already urged, a clear intellectual comprehension of the full nature of the good thing for which battle is waged. The brilliant vision of attainable good must be preserved undimmed—ever present in sharp and radiant outline to the mental eye; and so its lustre may also fall in a flood of searching light on the evil which is

battled against, clearly revealing all its hideousness.

A clear understanding by the people at large, of what that is in which the value of the Union consists, is only next in importance to the Union itself; since the preservation of the Union hangs upon the nation's appreciation of its value. Then only can we be intensely, ardently zealous; full of courage and motive force; full of hope and determination that it shall be preserved at whatever cost of life or treasure. But without the deep conviction of the untold blessings that lie yet undeveloped in the Union and its Constitution, without the hearty belief that this Union is a gift of God, to be ours only while we continue fit to hold it, and to be fought for as for life itself (for a large, free individual life for each one of us is involved in the great life of the Union), without this deep, rock-rooted conviction in the heart of the nation, we shall tend to lukewarmness—to an awful indifference as to how this contest shall end; and begin to seek for present peace at any price. We say *present* peace, for a permanent peace, short of a thorough crushing of the rebellion, is simply a sheer impossibility—a wild hallucination. Nor is it a less mad fantasy to suppose that the rebellion can be effectually crushed without annihilating slavery, the sole and supreme cause of the rebellion. Such lukewarmness and untimely peace sentiments, widely diffused through the loyal States, would be truly alarming. Those who feel and talk thus, are like blind men on the verge of a fathomless abyss; and should a majority ever be animated by such ideas, we are gone—hopelessly fallen under the dark power, never perhaps to rise again in our day or generation. But we have no fears of such a dismal result; the nation is in the divine hands, and we feel confident that all will be right in the end.

We have presented two reasons why the Union is priceless. Still further

may this be seen by a glance at the opposite features and tendencies of the rebellion; and by the consideration of three or four points of radical divergence and antagonism between slavery and republicanism.

We set out with the following general statements:

The less selfish a man becomes—the more that he rises out of himself—in that degree (other conditions being equal) does he seek the society of others from disinterested motives, and the wider becomes the circle of his sympathies.

On the other hand, the more selfish he is—the lower the range of faculties which motive him—in that degree, the more exclusive is he—the more does he tend to isolate himself from others, or to associate only with those whose character or pursuits minister to his own gratification. Beasts of prey are solitary in their habits—the gentle and useful domestic animals are gregarious and social.

Now the same is true of communities. The more elevated their character—the more that the moral and intellectual faculties predominate in a community; or the more virtuous, intelligent, and industrious—in short, the more civilized it is—the closer are the individuals of that community drawn together among themselves, and the greater also is its tendency to unite with other communities into a larger society, while it preserves, at the same time, all necessary freedom and individuality. The more civilized and humanized a nation is, the greater are the tendency and ease with which it organizes a *diversified*, as distinguished from a homogeneous unity; or, the greater the ease with which it establishes and maintains the integrity and freedom of the component parts, of the individuals and communities of individuals, as indispensable to the freedom and welfare of the whole national body.

Thus advancing civilization will multiply the relations of men with each

other, of communities with communities, of states with states, of nations with nations; and will also organize these relations with a perfection proportioned to their multiplicity; and thus draw men ever closer in the fraternal bonds of a common humanity.

On the other hand, the more a community becomes immoral, ignorant, and indolent—the lower its aims and motive, the less it cultivates the mental powers, the fewer industries it prosecutes, and the less diversified are its productions—in proportion as it declines in all these modes, in that degree does it tend to disintegration, to separation and isolation of all its parts, and toward the establishment of many petty and independent communities; in other words, it tends to lapse into barbarism.

Such a movement is, however, against the order of Providence, and thus is an evil that corrects itself. Men are happier (other conditions being equal) in large communities than in small; and when selfishness and ambition have broken up a large state into many small and independent ones, the same principle of selfishness, still operating, keeps them in perpetual mutual jealousy and collision, until, whether they will or not, they are forced into a mass again by some strong military despot, or conquered by a superior foreign power, and quiet is for a time again restored.

From these considerations we conclude that civilization, as it advances, is but the index of the capacity of human beings to form themselves into larger and larger nationalities (perhaps ultimately to result in a federal union of all nations), each consisting of numerous parts, performing distinct functions; yet so organized harmoniously that each part shall preserve all the freedom that it requires for its utmost development and happiness, and yet depend for its own life upon the life of the entire national body.

It may also be concluded that this

capacity of men so to organize is just in proportion to the development of the higher elements and faculties of the mind, the religious, moral, social, and intellectual, and the diminished influence of the lower, animal, and selfish nature.

Consequently, when in such a large and harmoniously organized nationality as the American Union, there arises a movement which, without the slightest rational or high moral cause, aims to break away from this advanced, this free and humanizing political organization; and not only to break away from the main body, but also maintains the right of the seceding portion itself to break up into independent sovereignties; then, the conclusion is forced upon every impartial mind that the spirit which animates such a disruptive movement is a spirit opposed to civilization, since it runs in precisely the opposite direction; as, instead of tending to unity, to accord, to a large organization with individual freedom, it tends to disunity, separation, the splitting up of society into many independent sovereign states, or fractions of states, certain, absolutely certain to clash and war with each other, especially with slavery as their woof and warp; and thus bring back the reign of barbarism, and the ultimate subjection of these warring little sovereignties to one or more iron despotisms.

The inevitable tendency of the rebellion, if successful, and its doctrine of secession *ad libitum*, is (even without slavery—how much more with it!) to hurl society to the bottom of the steep and rugged declivity up which, through the long ages, divine Providence, the guide of man, has been in the ceaseless and finally successful endeavor to raise it. The American republic is the highest level, the loftiest table land yet reached by man in his political ascent; and the forces that would drag him from thence are forces from beneath, the animal, selfish, devilish element of depraved human nature, which so long

have held the race in bondage; and which, now that they see their victim slipping from their grasp, and rising beyond reach into the high region of unity, peace, and progress, are moving all the powers of darkness for one final and successful assault. Will it be successful? We cannot believe it.

What is the cause of this wicked, heaven-defying, insane movement on the part of the South? The answer is written in flames of light along the sky, and in letters of blood upon the breadth of the land. Slavery first, slavery middle, and slavery last. Accursed slavery! firstborn of the evil one—the lust of dominion over others for one's own selfish purposes, in its naked, most shameless, and undisguised form. Dominion of man over man in other modes, such as absolute monarchy, aristocracy, feudalism, ecclesiastical rule—all these justify their exactions under the plea of the welfare of the subject, or the salvation of souls. Slavery has nothing of the kind behind which to hide its monstrosity; nor does it care to do so, except when hard pushed, and then it feebly pleads the christianization of the negro! A plea at which the common sense of mankind and of Christendom simply laughs.

Now slavery, we know, is just the reverse of freedom, and hence it is only natural to expect that the fruits, the results of slavery, wherever its influence extends, would closely partake of the nature of their parent and cause. Slavery, then, as the antipodes of freedom, must engender in the community that harbors and fosters it, habits, sentiments, and modes of life continually diverging from, and ever more and more antagonistic to, whatever proceeds from free institutions.

Let us look at some of these. There are four points of antagonism between free and slave institutions that seem to stand out more prominently than others; at any rate, we shall not now extend our inquiry beyond them.

Slavery, then, begets in the ruling class :

1. An excessive spirit of domineering and command ;
2. A contempt of labor ;
3. A want of diversified industry ;
4. These three results produce a fourth, viz., a division of slave society into a wealthy, all-powerful slaveholding aristocracy on the one hand ; and an ignorant, impoverished, and more or less degraded non-slaveholding class on the other.

It is at once seen how slavery develops to the utmost, in the master and dominant race, a habit of command, of self-will, of determination to have one's own way at all hazards, of intolerance of any contradiction or opposition ; of quickness to take offence, and to avenge and right one's self. The possession and exercise of almost irresponsible power over others tend to destroy in the master all power of self-control ; foster intolerance of any legal restraint, of any law but one's own will, that must either rule or ruin. It is a spirit that is cultivated assiduously from childhood to youth, and from youth to full age, by constant and ubiquitous subjection of the negro, young and old, to the petty tyranny, the whims and caprices of little master and miss, and by the exercise of authority at all times and in all places by the white over the black race. It is a spirit that is essential to the slave driver ; and when the habit of dictation and command to inferiors has grown into every fibre of his nature, he cannot dismiss it when he deals with his equals, whenever his wishes are opposed. Hence the violence, the lawlessness, the carrying and free use of deadly weapons, the duels and murders that are so rife in the South, and the haughty manners of so many Southern Congressmen. The rebellion is simply the culmination and breaking forth of this arrogant, domineering, slavery-fostered spirit on

a vast scale. Failing to hold the reins of the National Government, it must needs destroy it.

Such a temper and disposition is evidently incompatible with human equality and equal rights ; and in it we have one of the roots of Southern ill-concealed antagonism to free republican government.

2d. The second Southern, or slavery-engendered element that is antagonistic to free institutions, is contempt of labor.

Could anything else be expected ? Because slaves work, and are compelled to it by the overseer's lash, *all* labor necessarily partakes of the disgrace which is thus attached to it. It is surprising how perverted the Southern mind is upon this point. Because slavery degrades labor, they maintain that the converse must also be true, viz., that all who labor must unavoidably possess the spirit of slaves ; and hence they supposed that the North would not make a vigorous opposition, because all Northerners are addicted to labor.

The truth however is this : Where labor is despised no community can flourish as it is capable of doing ; much less one with free institutions. We might just as well talk of a body without flesh and bones ; of a house without walls or timbers ; of a country without land and water, as of free institutions without skilled and honorable labor. It is the very ground on which they stand.

This then is another source of antagonism between slave and free institutions.

3d. A third point, not only of difference, but also of antagonism between slave society and free, consists in the permanent contraction or limitation of the field of labor in the former, and its perpetual expansion and multiplication of the branches of industry in the latter. Not only does the slave perform as little work as he can with safety, but besides this, the sphere in which slave

labor can be profitably employed is a limited one. Agriculture on an extensive scale, on large plantations, is the only one that the slaveholder finds to repay him. All articles, or the vast majority of them, used by the South, that require for their production a great number of different and subdivided branches of labor, come from the North.

We have said that labor, skilled, honored, educated labor, is the material foundation, the solid ground upon which free institutions rest. We now further add this undeniable and important truth, viz., that as branches of labor are multiplied; as each branch itself is subdivided and diversified; as new branches and new details are established by the aid of the ever-increasing light of scientific discovery, and the exhaustless fertility of human inventive genius; as all these numerous industries are more or less connected and interlocked; as this great network of ever-multiplying and diversified human labors expands its circumference, while also filling up its interior meshes, in the degree that all this takes place, the broader and firmer becomes this industrial foundation for free institutions.

It is on this broad platform of diversified and interlocked labors that man meets his brother man and equal. The variety and diversity of labors adapts itself to a like and analogous diversity of human characters, tastes, and industrial aptitudes and capacities. And the mutual dependence and interlocking of these multiplied branches of industry bring the laborers themselves into more numerous, more close, and independent relations. Men are first drawn together by their mutual wants and their social impulses; but when thus brought together, they tend to remain united, not merely by affinity of character, but also, and often mainly by their having something to *do* in common—by their common labors and pursuits. Advancing civilization, since

it ever brings out and develops more and more of man's nature, must, as a natural result, ever also multiply his wants. These multiplying wants can be satisfied for each individual only by the diversified activities of multitudes of his fellows; the results of whose united labors, brought to his door, are seen in the countless articles that go to make up a well-built and well-furnished modern dwelling. Labor is thus the great *social cement*; and can any one fail to see that it is upon the basis of such a diversified and interwoven industry that a corresponding multiplicity, intermingling, and union of human relations are established; and also that it is only under free institutions in the enjoyment of equal rights, where all are equal before the law, and where political authority and order emanate from the people themselves, that labor itself can be free; and not only free, but ennobled, and at full liberty to expand itself broadly and widely in all departments, without any conceivable limits? While at the same time, by the interlacing of its countless details, it cements the laborers, the respective communities, the entire nation into a noble brotherhood of useful workers.

We have yet to learn the elevating, refining power of labor, when organized as it can, and assuredly will be. At present we have no adequate conception of this influence. It is solely for the sake of labor, for the sake of human activity, that it may fill as many and as wide and deep channels as possible, and thus permit man's varied life and capacities to flow freely forth, and expand to the utmost; it is solely for this end that all government is instituted; and under a free, popular government, under the guidance of religion and science, labor is destined to reach a degree of development and a perfection of organization, and to exert a reactive influence in ennobling human character that shall surpass the farthest stretch of our present imaginings. Our rare political organization is

but the coarse, bold outlines—the rugged trunk and branches of the great tree of liberty. Out of this will grow the delicate and luxuriant foliage of a varied, beautiful, scientific, and dignified industry and social life.

This is the glorious, towering, expanding structure, which the insane rebellion, the dark slave power, is raging to destroy! to tear it, branch by branch, to pieces, and scatter the ruins to the four winds, in order to set up, what?—in its place. A foul, decaying object—a slave oligarchy, which, do what it will, is, at each decennial census, seen to fall steadily farther and farther into the rear even of the most lag-gard of the Free States, in all that goes to make up our American civilization.* And all this because it sees that the life of the republic is the death of slavery, and free labor the eternal enemy of slave.

This difference in the conditions of labor, then, forms the third point of antagonism between free and slave institutions.

It is an antagonism that is ever on the increase—ever intensifying, and utterly irremediable in any conceivable way or mode. Much as the nation longs for peace, this is utterly hopeless, let it do what it will—compromise, try arbitration, mediation—nothing can bring lasting peace but the death of slavery. Freedom may be crushed for a season, but as it is the breath of God himself, it will live and struggle on from year to year, and from age to age, and give the world no rest until it has vanquished all opposition, and asserted its divine right to be supreme.

If slave society, therefore, thus necessarily diverges ever farther and farther from the conditions which characterize, and those which result from the operations of free institutions, such society must of course be fast on its way to a monarchical, or even an absolute and despotic government. The whites of the South even now may be considered

as separated into two distinct classes—the governing and the governed. The slaveholders are virtually the governing class, through their superior wealth, education, and influence; and the non-slaveholders are as virtually the subject class, since slavery, being the great, paramount, leading interest, overtopping and overshadowing all things else, tinging every other social element with its own sombre hue, is fatal to any movement adverse to it on the part of the non-slaveholder. Everything must drift in the whirl of its powerful eddy, a terrible maelstrom, into which the North was fast floating, when the thunder of the Fort Sumter bombardment awoke it just in time to see its awful peril and strike out, with God's help, into the free waters once more.

From these considerations, can we be surprised at the rumors that now and then come from the South, of incipient movements toward a monarchical government? Not at all. Should the rebellion succeed—a supposition which is, of course, not to be harbored for a moment—but in such an improbable contingency there can be hardly a reasonable doubt that a monarchy would be the result. Not probably at first. The individual States would like to amuse themselves awhile with the game of secession, and the joys of independent sovereignty, State rights, etc., as Georgia has already begun to do, in nullifying the conscription law on their bogus congress. But eventually their mutual jealousies, their 'quick sense of honor,' their contentious and intestine wars (and nothing else can reasonably be looked for) will bring them under an absolute monarchy, more or less arbitrary, or under the yoke of some foreign power.

The antagonism between free and slave institutions, which we have inferred, from a glance at the peculiar workings of each, finds its complete confirmation in certain statements made

* See Hon. R. J. WALKER'S invaluable papers on 'The Union,' in *CONTINENTAL MONTHLY*.

by Mr. Calhoun, some twenty years ago, which were to this effect, viz.:

'Democracy in the North is engendering social anarchy; it is tending to the loosening of the bonds of society. Society is not governed by the will of a mob, but by education and talent. Therefore the South, resting on slavery as a stable foundation, is a principle of authority: it must restrain the North; must resist the anarchical influence of the North; must counterbalance the dissolving influence of the North. He upheld slavery because it was a bulwark to counterbalance the dissolving democracy of the North; that the dissolving doctrines of democracy took their rise in England, passed into France, and caused the French Revolution; that they have been carried out in the democracy of the North, and will there ultimate in revolution, anarchy, and dissolution.' (Taken from Horace Greeley, in *Independent* of December 25th, 1862.)

These are Mr. Calhoun's own words, and he will probably be allowed to be a fair exponent of Southern sentiment: we may gather from these utterances how the free republicanism of the North is regarded by the slave oligarchy.

We cannot forbear adding another statement of Mr. Calhoun, made to Commodore Stuart, as far back as 1812, in a private conversation at Washington, which was in substance as follows, viz.: That the South, on account of slavery, found it necessary to ally herself with one of the political parties; but that if ever events should so turn out as to break this alliance, or cause that the South could not control the Government, that then it would break it up.

Comment upon this is unnecessary. Let no loyal man forget these expressions; they reveal the egg from whence, after fifty years' incubation, this rebellion has been hatched.

But our theme, 'The Value of the Union,' continually expands before us; nevertheless we must bring our article to a close. We do so with the following remarks:

An individual is truly free, not in

the degree only in which he governs himself, but in the degree that he governs himself according to the central truth and right of things, or according to the loftiness of the standard by which he regulates his conduct.

It is by the possession of truth, and by obedience to what that truth teaches, that a man rises out of evil and error, and out of bondage thereto.

The possession of truth constitutes intelligence.

But intelligence is worse than useless without obedience to its highest requirements, which is virtue.

Virtue, or morality, in its turn (or decent exterior conduct), is nothing without that which constitutes the soul's topmost and central faculty, viz., the religious sentiment, or that which links the soul to God, the centre of all things. As the parts of any organism, as we have seen, fall into confusion and discord when the central bond is wanting; so do the powers of the soul, when it closes itself by evil doing against the entrance of the beams of life and light that unceasingly flow upon it from God, the spiritual sun and centre of the universe.

Now, as individuals make up the nation, this will be free, and the Union valued and preserved, in the degree that each individual is intelligent, virtuous, and religious.

Upon those, then, who educate the individual, those to whom the infant, the child, the youth, is entrusted, to mould and imbue at the most pliant and receptive period of life—on those, whose office it is to form the young mind into the love and practice of all things good and true, and an abhorrence of their opposites; upon these, the parents, the teachers, and the pastors of the land; upon these, when this hurricane of civil war shall have passed away, do the preservation of this Union and the hopes of mankind more than ever depend. Upon home education and influence; on the schools and on the churches; on these three forces centred

upon, interwoven, and vitalized by true republic. May those who wield them
Christian doctrine, as revealed in the live and act with an ever more vivid
Sacred Scriptures or inspired Word of and growing consciousness of their
God, rest the destinies of the American great responsibility.







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